ike in the hallowed oak groves of Britain, on the etherial
sights of Greece, in the sanctified hills and lakes of Palestine,
/er the stirring plains of Arabia and in the sylvan sanctuaries
the Himalayas. This comprehensive spread of one
Liidamental conception of God, how was it possible unless
should be acknowledged to be the self-imparting manifesta-
on of God to the human soul everywhere.

The human soul, the recipient of God's revelation, is
wonderful organism in creation, having been endowed
ith certain faculties for the acquisition of knowledge, whether
[the material, visible and tangible world outside or the
ioral, invisible and intangible world inside us; and no
nowlcdge is possible without an unstinted belief in the
eracity and reliability of such faculties. Trust in cur own
iculties is the ground of faith as of knowledge. Our critical
sason, the understanding, so long as we do not put too
real a strain upon it and expect it to do wo
i'k for us outside
ne limits of its proper territory and still more that experience
-the true scientific foundation of all real knowledge—ex"
•erience which is prior to the exercise of critical reason or
nderstanding, the experience of the mind

and the scul,
re the instruments of our nature for the
creation and con-
olidation of belief and we have no right to
set our minds
o think and believe in contradiction to
them. That is to
make against all human progress and
emancipation and the
reat word *'faith'* is used in a wrong or
degenerate sense
vhen we are told by faith to hold beliefs
which critical
eason and experience make against.
Superstition, that
nother of multiform evil, is nothing else
than the clinging
o some belief in the misused name of faith
in spite of ex-
)erience and reason. The real faith which
is a power for
ruth and good is not the opponent but the
helper of unders-
tanding and experience.

Both the critical reason and the
experience of the inward
Tian which are the true scientific
foundation of all real know-